THE BEE,

OR

LITERARY WEEKLY INTELLIGENCER,

FOR

WEDNESDAY, FEBRUARY 1, 1792.

ON PHILOSOPHICAL GEOGRAPHY.

PART THIRD.

[Continued from vol. vi. p. 341.]

(With a map.)

Some of the phenomena of tropical regions have been explained in the foregoing parts of this eſsay, but others of a very interesting nature remain to be accounted for.

In no respect do tropical regions differ more from those that approach nearer to the pole, than in what regards winds, those powerful currents of air, so beneficial, so hurtful, so refreſhing, so noxious, so pleasing, so destructive to man in different circumstances. In tropical regions, the course of the winds are, in general, regular and certain, whereas, in high latitudes, they are so variable and uncertain, that no dependance can be had upon their continuance for any stated time, in any determined point of the compaſs, nor can any judgment be formed of the degree of violence with which they will blow at any given period.

The region of *constant* winds extends on each side the equator, somewhat beyond the tropics. The limits of these winds, however, cannot be exactly defined, not only because they extend a little farther during the summer than the winter months, but also because the strength of the constant winds gradually declines as you approach to their utmost boundaries, so that the variable winds sometimes encroach a little on the usual region of the trade winds, and sometimes these last prevail over the former for a time. In general, the trade winds are found to prevail only in low latitudes, within the 30th degree, on both sides the equator; all beyond which latitude may be considered as the region of variable winds.

But though the winds may be called *steady*, and *certain* within the tropics, they are by no means immutable. In certain regions they ſhift at stated periods, and in others they are susceptible of peculiar deflections, while in other parts of these regions they continue immutably the same. Philosophers have diſtinguiſhed these various winds by different names. Wherever they are immutable they have been called, in Engliſh, *the general trade winds*. Those which ſhift regularly twice a year, have been called trade winds also, from the uses that are made of them, but they are more particularly denominated *monsoons*. The other regular variable winds within the tropics being of a more local nature, have each obtained a particular name in those regions where they particularly prevail. It is proposed for the present only to take notice of the two first.

of the general trade winds.

The general trade wind prevails in all those large oceans that are unincumbered with land for a considerable distance on either side the equator. Hence they reign invariably throughout the whole great South Sea, and the Atlantic Ocean on both sides the equator, and in the Indian Ocean, with little exception to the *south* of the line. In all those places, in ſhort, which are marked on the map with single darts, the wind always blowing towards that quarter to which the point of the darts are turned throughout the whole year.

It has been already said that these winds are occasioned by the heat of the sun in equatorial regions, where his rays acting perpendicularly on the earth's surface, are reflected with greater force, and heat the air, upon the whole, to a greater degree, and rarifie it more, and consequently render it lighter there than on any other part of the globe. In consequence of this expansion, the denser air, in higher latitudes, flows neceſsarily towards the equator, from either side of the globe. This, if not affected by other circumstances, would produce a direct northerly wind in the northern, and a southerly wind in the southern hemispheres; but as the direct influence of the sun is constantly ſhifting over the earth's surface, from east to west, in consequence of the earth's diurnal motion, an easterly wind, if this influence alone were to operate, would thus be produced. From these two causes operating at the same time, the trade winds naturally blow from the N. E. on the north,

and from the S. E. on the south of the line, throughout the whole year.

It will easily be understood, from what is here said, that the point towards which these winds tend will not be invariably the same throughout the whole year, but that it will vary a little in different seasons, approaching nearer the tropic of *Cancer* during our summer, and inclining more to that of Capricorn in winter. This is so obvious as to require only to be slightly mentioned.

Of monsoons.

The monsoons are a variation of the general trade winds, which prevail only *in certain places* within the tropics. They blow, in general, nearly six months in one direction, and then, after a ſhort interval of variable and stormy weather, they change and blow for nearly other six months in a direction precisely opposite to their former course. This variation of the trade wind is found to take place in all parts of the Indian ocean, *to the north* of the line, and beyond the straits of Malacca, as far as the island of Formosa, on the Chinese coast, and among the islands to the southward of that. Monsoons also prevail, for a small distance to the south of the equator, among the islands stretching from the straits of Malacca towards New Holland: as may be seen in the map, in which the monsoons are denoted by double darts, and no where else in the southern hemisphere.

The causes of the general trade winds have been long known, and distinctly explained in many philosophical treatises; but the cause of the monsoons has

not been so generally understood, though it constitutes a very material link in the physical knowledge of the globe.

It is hoped the following explanation of them will be found satisfactory.

The reader will please to recollect, that the sea and land breezes which are so beneficial in all tropical regions, are a temporary interruption, for a small extent only, of the general trade wind. It has been ſhewn (vol. vi. p.) that these are occasioned by the great variation that takes place between the heat of the day, and the coolneſs of night in tropical regions.

Our philosophical pupils will also recollect, that in consequence of the inclination of the earth's axis to the plane of the ecliptic, conjoined with its annual and diurnal rotations, it so happens that the length of the day must be invariably the same *at the equator*, throughout the whole year; but that, on every other part of the surface of the globe, the length of the day is perpetually varying, so as to produce that diversity of seasons which we call summer and winter; and that the difference between the longest and ſhortest day in any place goes on continually increasing with its latitude from the equator, till you reach the *pole*, where the whole heat of the year is concentrated into one day of six months duration, which we call summer, and all the cold is accumulated into one night of six months, called winter, without any sensible interruption of either the heat or the cold, in these regions, in consequence of the diurnal rotation of the earth.

Hence it follows, that at the equator the great viciſsitudes of heat and cold are occasioned by the *diur-*

nal rotation of the globe, and produce their sensible effects by the changes that take place between the *day* and the *night*, whereas, in polar regions, the great vicifsitudes of heat and cold are occasioned by the earth's *annual* revolution, and produce their sensible effects by the changes that take place between the *summer* and the *winter*. Hence again it follows, that if the heat of the sun were the only cause of the variation of winds, the changes, if any, that were produced by that means, in equatorial regions, ought to be *diurnal* only, whereas the vicifsitudes at the *pole* ſhould be only experienced once *in six months*.

And, as these deviations of climate and seasons are gradual from the equator to the poles, it must happen that as you approach to, or recede from either the one or the other of these vicifsitudes will be more or lefs experienced. But at the equator, the influence of the sun is more powerful, upon the whole, than at the pole. The effects of the sun, therefore, in altering the wind, must be much lefs interrupted by lefser causes, and therefore more steady in equatorial than in polar regions, and consequently must be much more stricking to the senses.

Experience, in this instance, accords exactly with our reasoning. *Variable* winds do, in general, prevail towards the poles, and *constant* winds towards the equator. But, in summer, the continual heat, even in high latitudes, comes to be sensibly felt, and produces changes on the wind that are distinctly perceptible. In our own cold region, the effects of the sun on the winds are sensibly felt during summer and autumn, though much inferior in degree to that in

tropical regions. It is thus that while the weather in summer is fine, the wind generally becomes stronger with us as the day advances, and lulls away towards the evening, which gives, to that time of day, the eneffable sweetnefs we have all so often experienced.

This may be called a faint embrio of the sea breezes of tropical regions. On the more northerly coasts of Greece, the Levant, and the African ſhores of the Mediterranean, the sea breeze is distinctly perceived, during the summer season.

Such are the effects arising from the *diurnal* changes in our northern climates; the effects of the *annual* revolution are still more sensible. To this cause we are to attribute the prevalence of the west winds, during summer, even in our climate, and the much more marked prevalence of them, during that season in Spain, and France. For the continent of land to the eastward, being much more heated by the long continued action of the sun's rays upon it, during summer, than the waters of the Atlantic ocean, the wind is perceptibly drawn towards the east during that season.

But the effects of the seasons, in altering the winds in those countries which approach towards the tropics, are much more powerful than with us. For when the sun approaches the tropic of Cancer, and acts perpendicularly, or nearly so, during the whole course of a lengthened day on the countries of Persia, Bengal, China, and the adjoining states, the surface of the land there, at that period, becomes so much more heated than the sea to the southward of it, that the current of the general trade wind is interrupted so as to flow, at that season, from the south to the north, which is

a direction opposite to that it would have afsumed, if no land had been placed there. But as the high mountains in Africa continue extremely cold during all seasons of the year, the low countries of India, to the eastward of it, become, in summer, so much hotter than Africa, at that season, that the air is naturally drawn from thence to the eastward. Thus it is, that the trade wind, in the Indian ocean, from April till October, (that is, during the summer months,) blows in a north-east direction, which is precisely the reverse of that of the general trade wind, in open seas, in the same latitude. But when the sun leaves the northern hemisphere, and retreats towards the tropic of Capricorn, these northern countries are allowed to cool, and the general trade wind is then suffered to resume its natural direction.

Such are the obvious causes of that periodical ſhifting wind in the Indian seas, which has been denominated the monsoon. To account for the small variations in its direction, which are observed in the different tracts of those seas, will be an easy exercise to any one who has made himself master of the *rationale* of the phenomena here explained. At present, it would lead to too great length to take notice of them.

By inspecting the map, the attentive reader will obſerve, that no monſoon takes place to the *ſouthward* of the line, excepting in that part of the ocean adjoining to the large and newly explored iſland, called *New Holland*; an iſland ſo much exceeding, in ſize, any other iſland on the globe, as to deserve, in a certain sense, the name of a continent. In that part of the globe, the same causes concur to produce a monsoon

as in the northern hemisphere, and similar phenomena are also experienced. From the month of October till April, (that is, during summer in the southern hemisphere) the *monsoon* sets in from the N. W. to S. E. directly opposite to the course of the general trade wind, as happens also in the northern ocean, during their summer; and here also, as in the northern hemisphere, the general trade wind resumes its usual course, during the winter season.

Nothing can more perfectly ſhow the justneſs of the theory of monsoons here given than this single fact does; and though the writer of this eſsay thinks it of much more consequence to make useful discoveries than to be at much trouble about ascertaining to whom these discoveries of right belong, yet he hopes it will not be deemed impertinent in him, after a silence of 18 years, now, for the first time, barely to hint that the above explanation of the monsoons was first publiſhed by him, in the Encyclopedia Britannica, in the month of July 1773, while Mr Cooke was yet out on his first voyage of discovery, and from which he did not return till seven months after this eſsay was publiſhed, at which time the writer of this eſsay, from the state of the winds that had been observed, without hesitation foretold what has since been found to be truth by succeeding navigators, that there did not exist, nor ever would be found any continent, or large islands in the southern hemisphere, near the tropics, unleſs it was New Holland alone. He takes notice of this circumstance here, chiefly because it affords the strongest proof that can be required of the justneſs of the explanation given, and also because it thus re-

moves a posſibility of accusing him of plagiarism at present, as every idea he has borrowed from that eſsay, he can lay claim to as his own.

In a future number, some periodical winds that take place in particular parts of the torrid zone, which are of leſs extensive influence than the monsoons, together with the smaller deflections of the monsoons themselves, will be taken notice of. At present, the reader ſhall be no longer detained than merely to point out to him one of those beautiful and beneficent arrangements in nature, which the attentive observer has so often occasion to remark, and to admire.

In the great South Sea, and Atlantic Ocean, where the general trade winds invariably prevail, a ſhip can sail, very easily, between the tropics, from east to west, by the help of the unchanging easterly wind that there prevails; but when he attempts to sail to the eastward, in the same seas, he finds it is impoſsible: the wind blows continually against him. He has no other resource, therefore, than to stand either to the southward, or the northward till he gets into high latitudes, where the trade winds do not prevail. There he meets with variable breezes, by the aid of which he is enabled to prosecute his voyage with effect. But if land ſhould have run along, in a direction nearly parallel to the equator, within the limits of the trade winds, so as to have prevented a ſhip from getting into the latitude of the variable winds, what would have happened if the *general* trade winds had there invariably prevailed? All navigation eastward must have been interrupted, as the winds would have been continually opposite to the course of the veſsel,

Instead of this destructive arrangement, we have seen that the very lands in India which prevent a ſhip from reaching to the latitude of variable breezes, naturally, and neceſsarily produce, first a diurnal sea and land breeze to help them out, or into a harbour with ease, almost in any situation; and next, the *monsoons*, which by blowing six months in one way, and six months in the opposite direction, afford a sure and easy mode of navigating in those seas, in all directions, if the proper seasons be only adverted to.

How wonderful, O Lord! are all thy works; in wisdom and in mercy hast thou made them all!

OBSERVATIONS ON WATSON'S HISTORY.

For the Editor of the Bee.

Of those who have laboured in the field of modern history, the first place is perhaps due to Robertson, an historian who unites, in the highest degree, the profound views, and accurate knowledge of the philosopher, with the bold and beautiful imagination of the poet. He is one of the most singular examples of genius being made entirely subservient to truth. Genius has always certain topics upon which it loves to dwell, certain views which it loves to take, and favourite characters which it delights to describe; but the unvaried aim of this writer is philosophical truth, and his favourite topic, universal virtue. Though poſseſsed of a mind naturally fitted to contemplate only what

is splendid and sublime, yet with a degree of intellectual resolution, not easily to be paralelled, he has inspected a ſcene, from which imagination ſhrinks, and which reason seems to abhor. In the view of the progreſs of society, preliminary to the history of Charles v. he has penetrated that night of ignorance, barbarity, and confusion which prevailed, for ages, in Europe. With faint and uncertain lights, he has travelled through the horrid maze, and collected those scattered rays, which his own sagacity alone could diſcern, into a body for a permanent guide to future historians. He has reduced a maſs of seemingly unmeaning rubbiſh into order and system, and laid a foundation for the history of Europe. If a Livy, or an Herodotus, or indeed any of the antient historians had reviewed this period, we would have been amused with the warlike exploits of a mighty monarch, or some wonderful adventure of chivalry, instead of an illustration of those facts with regard to laws, manners, or government, whose effects are permanent, and continue still to distinguiſh the civil aſsociations of Europe.

From the labours of Robertson, and a few other French and Engliſh philosophers, we are enabled to contemplate the transactions of kingdoms with more enlarged views, and upon more fixed principles. Nations have now aſsigned them their motives for action, as well as human nature. Battles, and revolutions in kingdoms, are no longer considered on their own account, as splendid ſcenes; their political consequences are now nicely traced; an all-prevailing theory conducts

them to some great design, and sees them teeming with important effects upon succeeding ages.

Upon these rational and enlightened principles is the history of Charles v. conducted; a work perhaps the most comprehensive, original, and masterly of its kind. With it we may be satisfied to begin our enquiries into modern history; at least if we were to be satisfied with useful information. It has given stability to the theory of European politics, laid open the secrets of its government, and may be considered as the best model for all succeeding compositions of this kind.

The history of Philip ii. his immediate succefsor, by Watson, upon the same plan, may be considered as a continuation of the above †. A work of very singular merit, and which pofsefses the principal qualities of historical composition in an eminent degree; but not being adorned with the glitter of what is called fine writing, and that ambitious elevation of sentiment which is now so prevalent, it has not been so much celebrated as it deserves. We fhall attempt to give a particular character of this history.

And in the first place we may observe that it is extremely happy in the subject. The succefsful struggles of liberty against despotic power; the increasing importance of the fcene of action; the republic of Holland rising into high political consequence, by the persevering valour, and commercial activity of its in-

† This history is further continued by the same author, in a posthumous work, containing the reign of Philip iii. and is of the same character with the work under review. The two last books are written by another hand.

habitants; the great afsemblage of eminent statesmen, and warriors who come under review, and who exert the highest abilities in opposition to one another; the numerous difficulties which they encounter; the many unparalelled examples of heroism, and disinterested virtue which the ydisplay, and the various stratagems which they employ, all form the noblest, and most instructive subjects for the pen of history, to execute it with becoming dignity, is also one of the most difficult tafks: the views of the actors must be often various, intricate, and remote; the fcenes of action, new, complicated, and diversified.

The subject, however, of itself, confers no pofsitive merit on the historian. His praise consists in the view which he has taken of it, in its plan and execution.—Unity ought to be the first study of every writer, but especially of an historian; though one would imagine that as what he relates is not at his disposal, it would be impofsible to give a uniform tendency, or one great design, to a series of actions which seem really to pofsefs none: but there is scarcely a period which has not some relation among its parts, however slight, and of which a fkilful historian will take advantage; from the want of it also, in some otherwise well-written histories, the subject of which afforded a link to unite the succefsion of facts, and a point to which they might have been all made to lead, we must suppose that very much in this respect is in the power of the historian. The antients, in general, have failed in regard to unity of design, they are content, for the most part, with giving a clear and elegant narration of particular events, as they occur, seldom viewing them

collectively, as terminating upon some important object, and illustrating a general and comprehensive theory. It wonderfully afsists and delights the imagination to have some great and leading principle always in view, especially when it is of such a nature as to be perpetually improving, and rising to greater perfection. The progrefs of civilization, and the gradual advancement of the arts and fciences in modern times, is one great and general idea which connects the most remote with the latest periods of the history of the kingdoms of Europe. This consideration animates us to proceed in tracing the first efforts to emerge from barbarism; the light of fcience begins gradually to dawn, our views enlarge, and we are at last cheered with prospects of boundlefs effulgence.

But though this be the grand centre of the history of national events, and human transactions, it admits of many subdivisions, without, at the same time, making us lose sight of the great tendency of the whole. The particular views of one reign, or a series of reigns, in promoting, or abolifhing a certain form of government, the consequences of civil and religious revolutions, and other momentuous incidents which give rise to a train of similar circumstances. The history of Philip II. is remarkably happy in this respect. We have displayed before us one great and important reign; the monarch is influenced throughout the whole of it by the ambition of extending his conquests, deprefsing the protestant religion, and rendering his power absolute. These principles give birth to all the events of the history. To these we refer them, as to a common centre, and as a bond of union to all its scattered parts,

One cannot enough admire the great and comprehensive idea which Watson has formed of this period.—From the simple view which, at setting out, he gives of Philip's arbitrary proceedings, the subsequent series of events flow with a uniform tendency; they rise one above another in a natural succefsion, and in a gradual progrefs, to still more important and interesting fcenes.

But though the reign and character of Philip be the great idea by which we may be said to grasp, or embody the numerous facts of this history, it does not exclude many subordinate unities, which, if the writer pofsefs sufficient art and ability, will be so conducted as to give us a distinct and separate prospect, without confusion, or driving out of view the predominating features of the work. To arrange seemingly unconnected transactions under one great plan, and afsign to each its proper place, and due proportion of attention is, without doubt, the most trying test of an historian's fkill. In this our author greatly excels; and in the execution of it, in the present work, he hath given proof of uncommon talents. No epick poet has preserved the unity of his plot better. The great fcene of action is in the Netherlands, where our attention is long detained, and our feelings deeply engaged by a protracted and pleasing solicitude for the infant exertions of liberty. From this noble theme, however, we are frequently led, and made to contemplate other important events, in the management of which the historian has fhewn so much addrefs, that we always follow him without reluctance. They are all so happily introduced as never to embarafs the great outlines of

the picture, but seem as so many underparts to make one complete whole. The siege of Malta is of this character; it has the appearance of a highly finiſhed and delightful episode, the detail of facts is so naturally and clearly exhibited, and the whole told with so much vigour and spirit, as may well entitle it to be put in competition with any portion of antient or modern history. With the same delicacy of taste, and extent of judgment, is introduced, the expulsion of the Moors from Spain, the conquest of Portugal, and the wars with the Turks. They are so beautifully managed, as to seem so many resting places from the principal action. In the hands of an inferior writer they would have probably entangled and confused the work, so as to weary the memory, and fatigue the attention; but here they only enlarge the view, and variegate the ſcene; and when the whole has been displayed before us, it appears a splendid and perspicuous system of things, where every minute circumstance presents itself to view; where nothing is wanting, and where there is not any thing too much.

(*To be continued.*)

THE EFFECTS OF IMAGINATION.

For the Editor of the Bee.

In midsummer 1768, as a gentleman, by no ways remarkable for firmneſs of mind, was sauntering with two or three of his friends in the Thuilleries, he was suddenly drawn aside by a stranger. "I know futurity," said the latter, with a peremptory tone of voice, "your countenance forbodes much happineſs; and

one day you will thank me for this hint." As we easily believe what flatters our wiſhes, the poor gentleman imagined that there must be something true in such a bold declaration, and urged a more particular explication. The swindler, after much fanical mumbling and grimace, inspects the hands, examines each trait of the countenance, and, at last, announces, with emphasis, a life of envied prosperity. This credulous dupe returned him a thousand thanks; and putting into his hands a six livre piece, resumed his little company. But they had not advanced a few steps when the impostor, piqued at such a paltry sum, called back the gentleman. "Alas!" said he, "I dare not omit one circumstance, however disagreeable you may reckon it. By knowing before-hand that it must take place, perhaps you may be enabled to provide against it. The prosperity to which you are destined is indeed great, and will be uninterrupted, when once you ſhall have triumphed over three succeſsive convulsion fits. The third will be so terrible that it will make you tremble for your existence. Yet, if fortunately you ſhould master it, felicity is your own." Here the pretended sorcerer broke off his conversation, and disappeared in an instant, leaving his too easy hearer a prey to melancholy and disquietude. The latter once more rejoined his friends, and stated his adventure in the style of one seriously alarmed. When they perceived he was in earnest, they used every mean in their power to undeceive him, and to convince him that the whole must have been the trick of a fool, or a knave. But it was too late. The impreſsion had already stamped his imagination in a manner not to be

effaced. In solitude, his consternation redoubled; and he was actually seized, first with one, and then with another paroxysm. The third attack soon followed, and with such alarming symptoms as to embarass his attending physicians. Recourse was therefore immediately had to *Monsr. Petit*, a gentleman, who, to much professional skill, added the more general knowledge of philosophy. He was likewise distinguished by singular talents for mimickry, and burlesque imitation. Accordingly, he was no sooner informed of the circumstances of the case, than he assumed the dress and manners of a fortuneteller. Even the long beard, and the longer wand were not forgotten. In this *costume* he entered the patient's bed-chamber, and at once imposed upon him, and confounded him by a volley of learned words. He then allowed that another sorcerer had predicted the disease; but insisted, at the same time, that he was a raw prophet, a mere novice in the art of necromancy, who could not forsee many circumstances that are obvious to a proficient.—He next proceeded, with great solemnity, to examine his hand, repeated the predictions of the sharper, added some of his own, and concluded by assuring him in a tone of authority and confidence, that the attack would not prove fatal. From that moment the disorder took a favourable turn; and the cure was, in the end, compleated by the help of some simple medecines, and by Dr. Petit's curious gesticulations, and his sallies of wit and good humour.

Some starch members of the faculty openly reprobated this degrader, as they styled him, of the pro-

feſsion, but men of sense and humanity applauded him.

Leaving you, Mr. Editor, to dispose of this little story (which is a true one,) as you ſhall best judge proper, and wiſhing much succeſs in your laudable undertaking, I am, most sincerely, your humble servt.

NARRATOR.

ON CHANCES IN THE LOTTERY.

For the Editor of the Bee.

THE following result of calculations on the comparative chance in purchasing *a whole ticket*, and purchasing a ticket *in ſhares of different tickets* in a lottery, is at your service, for the use of your readers, if you think it worthy of insertion.

In the present Iriſh State Lottery, consisting of 40,000 tickets, there are, among others, one prize of 20,000l. one prize of 10,000l. and two prizes of 5000l. each. Therefore, with respect to these capital prizes,

One whole ticket *may* gain - -	£. 20,000
Two half tickets cannot gain more than -	15,000
Four quarter tickets cannot gain more than -	10,000

In the above respects, the *whole* ticket is decidedly preferable.

That *one* ticket gains -	£. 20,000 is as 1 to 39,999
That *two half* tickets gain -	10,000 is as 2 to 39,999
That *four quarter* tickets gain -	5,000 is as 4 to 39,999

In this view, the chance of *all* is equal to one another, or in proportion to the respective value of the prizes; but

That *one* ticket gains	£. 20,000 is, as above, 1 to 39,999
That *two half* tickets gain	15,000 *is only* as 1 to 799,980,000!
That *four quarter* tickets gain 10,000, is as 1 to - -	106,650,667,399,990,000 !!!

which ſhews a chance against the last case, almost beyond the powers of comprehension to conceive, but which is demonstrable from the principles of *combination of quantities*, on which the above calculation is founded.

From the above calculation, it may also be found, that there is just 20,000 times a better chance of receiving 20,000l. by one whole ticket, than of receiving but even 15,000l. by two half tickets.

As to receiving 10,000 l. by four quarter tickets, it cannot bear a comparison with the chance which a whole ticket has of gaining double that sum.

Were the amount of a whole ticket to be purchased in 16ths of 16 differents tickets, the utmost poſsible amount of the prizes that could thence result would be only 3500 l. but against even this there are *many hundred millions* of chances to one.

I hope it will not be construed, that the object of this eſsay is to diſsuade adventurers from trying their fortune in the lotteries; my object is merely to prove, that dividing the proportion of a ticket which one means to adventure on, into small ſhares, is by no means the way to get a great prize. If the object is merely to have a chance of being reimbursed the money so laid out, the dividing the ticket into small ſhares has a *kind of chance* of obtaining that end, but if an adventurer wiſhes to receive a great prize, as all adventurers flatter themselves that they will, by all means, keep close to one ticket to whatever extent is meant to be riſked from a *whole* ticket down to an *eight* ſhare.

CALCULATOR.

INNOCULATION, WITH THE NATURAL SMALL POX COMPARED.

For the Editor of the Bee.

Being no subscriber, and only an occasional reader of the Bee, I trust to your known liberality of sentiment for pardoning the liberty I take in craving a corner in that useful publication. Indeed I am convinced you are ever ready to lay before the public such hints as may tend, in any manner of way, to promote the happinefs of mankind. And where has society found more real heart-felt advantages than from the discovery of innoculation for the small pox. But for that, we have every reason to suppose many a parent would have mourned the death of children who now live respected in the world. What heart is so callous as not to feel for the distrefs in which children are daily to be seen, labouring under the dire effects of the natural small pox? and who does not rejoice in knowing that the danger attending this disorder, may, in a great meafure, be removed by innoculation. If prejudices among people, of a certain rank still exist, I deem it the duty of those more enlightened, or whose situation in life gives an influence over others to exert themselves in removing such prejudices. It is with real satisfaction I see the medical gentlemen of Edinburgh nobly stand forth in diffusing so useful a discovery, by offering to innoculate *gratis* the children of such parents as will make application. I have too high an opinion of the gentlemen of that profefsion to doubt

a moment of this example being imitated in every quarter of the country.

That prejudices still exist against innoculation is but too certain. The following melancholy story, which happened under my own eye, will evince a fatal effect from the natural small pox. If it tends, in any ſhape, to encrease the dread of the natural, and an inclination in the prejudiced to promote the innoculated small pox the object will then be obtained. "That from evil good may be educed."

About seven years since, being on a visit to a friend at a sea-port town in Fifeſhire. I was often amused with the innocent prattle of two lovely children, belonging to a labouring man in the neighbourhood; during my stay they were attacked with the small pox, and in the same hour I attended the funeral of both to the grave; they were the whole children of the family. A few weeks since, I paid a visit to the same place, when I found the parents, whose children had before amused me, poſseſsed of two others, alike in years, in features, and innocent chat, to what the former were. In viewing them I was often led to deceive myself with the idea that time had been arrested, and that I was still enjoying my original visit. Alas! Sir, what have I to add; a few days since I was ſpectator to the mournful scene of the father's depositing these innocents by the remains of his former children. They also died of the natural small-pox; and thus one family, at the diſtance of seven years has been twice swept by the malignancy of that diſorder; and I have reaſon to think the parents now mourn the want of information respecting the advantages of innoculation.

Your own remarks upon this subject would be very acceptable to the public, and might be the means of making many converts to the syſtem of innoculation.

I am, Sir, yours, &c.

Edinburgh, *Sept*. 7, 1791. A. B.

READING MEMORANDUMS.

Dueling is that imperious crime which derives its origin from barbarity, and owes its support to cowardice and want of resolution to obey the dictates of reason and virtue. Rather than dare to act wiſely, and counteract a barbarous custom, ſhall we dare to offend our God? Slaviſh cowardice to cuſtom!—but imperious boldneſs to Heaven! what *horrid absurdity!*

He who kills his antagonist in a duel, is a murderer; and he who is killed is acceſsary to his own unrepented, and, (fearful thought!) unpardoned murder!

No man can be disgraced, or degraded, by the outrage of violence, or phrenzy.

Gaming is inseparably connected with anger, envy, deceit, and diſsipation. The moment it commences a period is put to conversation; society and benevolence, all are discarded for the important work of effecting each others *ruin.*

GENTLE KATE.

For the Bee.

Lo! in bold fancy's airy maze,
I spy a dazzling comet's blaze,
Glancing athwart the twinkling ſhade,
The movements of the peerleſs maid!
Now baniſh'd to a distant clime,
My fancy leaps o'er place and time;
In playful gambols mounts the ſkies,
Waving its wings, and flutt'ring as it flies.
Spare! O spare my raptur'd sight!
Shine not so thou star of light.

Lo! o'er the keys of mellow air,
Run the fingers of the fair;
Sweet the warbling notes resound,
Sweet the echoing roofs rebound:
Now ſhe sings with hallow'd fire,
The song that kindles soft desire;
Now from her lips in accents move,
The heaven-born harbingers of sacred love.
Spare! O spare my raviſh'd ears!
Stop thou music of the spheres.

Lo! on the daisied turf at even,
As if alighted down from heaven,
Tripping, gentle Kate is seen,
Goddeſs of the spangled green;
O'er her fair form the evening ray,
Pours the warm glow of parting day;
While in easy mien ſhe moves,
Around her dance the rosy-dimplingloves.
Spare! O spare my raptur'd sight!
Shine not so thou star of light.

Lo! next the graces three advance,
And mingle in the mystic dance;
Now the loose treſses of her hair,
Float on the bosom of the air;
Now their lily arms they raise,
Now moving round with gliding ease;
So temper'd to the music's air,
The easy circling movements of the fair
Star of light, no longer rise;
I close my giddy aching eyes!

Glasgow College,
Nov. 25. 1791.

ON PARTING WITH A FRIEND.

For the Bee.

Ah painful task! for now the hour to part,
With melting sorrow, overwhelms my heart;
And now with fruitless art I vainly try
To check the tear, repress the rising sigh.
Nought can asswage the anguish that I feel,
No language can my heart-felt grief reveal!
From Hope's resplendent beam, could one faint ray
Illume with distant light the cloudy way!
In future prospects, could I fondly view
A day when former scenes I might renew!
Then would I try t' endure the present ill,
Nor thus with anxious thought sit brooding still.
Farewell! and O may every bliss which heaven
In mercy gives, to thee my friend be given,
Still may thy days be tranquil and serene,
May social pleasure animate each scene!
May sweet Contentment's gentle pow'r descend,
And o'er thy heart her peaceful reign extend.

Lavinia.

PRIDE.

Dr Byron's poems, part ii.

"Virtues, you say, by patience must be tried,
"If that be wanting, they are all but pride;
"Of rule so strict I want to have a clue."
Well---If you'll have the same indulgence too,
And take a fresh compliance in good part,
I'll do the best I can with all my heart.

Pride is the grand distemper of the mind,
The source of ev'ry vice of ev'ry kind;
That love of self, wherein its essence lies,
Gives birth to vicious tempers and supplies:
We coin a world of names for them, but still
All comes to fondness for our own dear will.

We see, by facts, upon the triple stage
Of present life, youth, manhood and old age,
How to be pleas'd, be honour'd, and be rich,
These three conditions commonly bewitch;
From young to old if human faults you weigh,
'Tis selfish pride that grows from green to grey.

Pride is, indeed, a more accustom'd name
For love of grandeur, eminence, and fame;
But that of pleasure, that of gold betrays,
What inward principle it is that sways;
The rake's young dotage, and the miser's old,
One same enslaving love to self unfold.

If pride be thus the fountain of all vice,
Whence must we say that virtue has its rise,
But from humility? And whence the sure
And certain sigh, that ever rises pure?
For pride itself will in its drefs appear,
When nothing touches that same self too near.

But when provok'd,---and say unjustly too,
Then pride disrobes; then what a huge ado!
Then, who can blame the pafsion of a pride
That has got reason,---reason on its side!
He's in the wrong, and I am in the right;
Resentment, come! Humility!---good night.

Now the criterion, I apprehend,
On which, if any, one may best depend,
Is patience, is the *bear* and the *forbear*,
To which the truly virtuous adhere,
Resolv'd to suffer, without *pro* or *con*,
A thousand evils rather than do one.

Not to love patience, and yet not be proud,
Is contradiction not to be allow'd;
All eyes are open to so plain a cheat,
But of the blinded by the self deceit,
Who, with a like consistency, may tell
That nothing ails them, tho' they are not well.

Strict is the rule, yet notwithstanding true,
However I fall fhort of it or you,
Best to increase our stock if it be small,
By dealing in it with our neighbours all;
And then who knows, but we fhall in the end,
Learn to have patience with ourselves and mend.

A PICTURE TOO TRUE.

TENDER-HANDED stroke a nettle,
And it stings you for your pains:
Grasp it like a man of mettle,
And it soft as silk remains.
'Tis the same with grov'ling natures;
Use them kindly they rebel:
But be rough as nutmeg graters,
And the rogues obey you well.

AZAKIA, A TALE.

THE ancient inhabitants of Canada, strictly speaking, were all savages. Nothing proves this better than the destiny of some Frenchmen, who first arrived in this part of the world;—they were eaten by the people whom they pretended to humanize and polifh.

New attempts were more succefsful. The savages were driven into the inner parts of the continent; treaties of peace, always ill observed, were concluded with them; but the French found means to create in them wants, which made their yoke necefsary to them. Their brandy and tobacco easily effected what their arms might have operated with greater difficulty. Confidence soon became mutual, and the forests of Canada were frequented with as much freedom by the new inmates, as by the natives.

These forests were often also resorted to by the married and unmarried savage women, whom the meeting of a Frenchman put into no terrors. All these women, for the most part, are handsome, and certainly their beauty owes nothing to the embellifhments of art: Much lefs has it any influence on their conduct. Their character is naturally mild, and flexible, their humour gay; they laugh in the most agreeable and winning manner. They have a strong propensity to love; a propensity, which a maiden, in this country, may yield to, and always indulges without scruple, and without fearing the least reproach. It is not so with a married woman: She must be entirely devoted to him fhe has married; and, what is not lefs worthy of notice, fhe punctually fulfils this duty.

An heroine of this clafs, and who was born among the Hurons, one day happened to wander in a forest that lay

contiguous to the grounds they inhabited. She was surprised by a French soldier, who did not trouble himself to inquire, whether ſhe was a wife or a maiden. Besides, he found himself little disposed to respect the rights of a Huron huſband. The ſhrieks of the young savage, in defending herself, brought to the same place the baron of St. Castins, an officer in the troops of Canada. He had no difficulty to oblige the soldier to depart: But the person he so opportunely saved had so many engaging charms, that the soldier appeared excusable to him. Being himself tempted to sue for the reward of the good office he had just rendered, he pleaded his cause in a more gentle and insinuating manner than the soldier, but did not succeed better. "The friend that is before my eyes, hinders my seeing thee," said the Huron woman to him. This is the savage phrase for expreſsing that a woman has a huſband, and that ſhe cannot be wanting in fidelity to him. This phrase is not a vain form; it contains a peremptory refusal; it is common to all the women of those barbarous nations; and its force, the neigbourhood of the Europeans, and their example, were never able to diminiſh.

St. Castins, to whom the language and customs of the Hurons were familiar, saw immediately that he must drop all pretensions; and this persuasion recalled all his generosity. He therefore made no other advances, than to accompany the beautiful savage, whom chance alone had directed into the wood, and who was afraid of new renconters. As they paſsed on, he received all poſsible marks of gratitude, except that which he at first requested.

Some time after, St. Castins being insulted by a brother officer, killed him in a duel. This officer was nephew to the governor general of the colony, and the governor was as absolute as vindictive. St. Castins had no other resource than to betake himself to flight. It was presu-

med, that he had retired among the English of New York ; which, indeed, was very probable ; but, persuaded that he should find an equally safe asylum among the Hurons, he gave them the preference.

The desire of again seeing Azakia, which was the name of the savage he had rescued, contributed greatly to determine him in that choice. She knew immediately her deliverer. Nothing could equal her joy at this unexpected visit, and she declared it as ingenuously, as before she had resisted his attacks. The savage whose wife she was, and whose name was Ouabi, gave St. Castins the same reception, who acquainted him with the motive of his flight. "May the great spirit be praised for having brought thee among us!" replied the Huron: "This body," added he, laying his hand on his bosom, "will serve thee as a shelter for defence ; and this head-breaking hatchet will put to flight, or strike dead thy enemies. My hut shall be thine : Thou shalt always see the bright star of the day appear, and leave us without any thing being wanting to thee, or any thing being able to hurt thee."

St. Castins declared to him, that he absolutely desired to live as they did, that is, to bear a part in their labours and their wars ; to abide by their customs ; in short, to become a Huron ; a resolution, which redoubled Ouabi's joy. This savage held the first rank among his people—he was their grand chief—a dignity which his courage and services had merited for him. There were other chiefs under him, and he offered one of the places to St. Castins who accepted of the rank only of a private warrior.

The Hurons were then at war with the Iroquois, and were intent on forming some enterprise against them. St. Castins would fain make one in the expedition, and fought as a true Huron ; but was dangerously wounded. He was brought back with great difficulty to Ouabi's house, on a

kind of litter. At this sight, Azakia appeared overwhelmed with grief; but instead of vain lamentation, ſhe exerted all poſsible care and aſsiduity to be of service to him. Though ſhe had several slaves at command, ſhe depended only on herself, for what might contribute to the relief of her guest. Her activity equalled her solicitude. One would have said, that it was a lover watching over the precious life of her beloved. Few could help drawing the most flattering consequences, on such an occasion; and this was what St. Castins did. His desires and his hopes revived with his strength. One only point disconcerted his views, which was the services and attentions of Ouabi. Could he deceive him, without adding ingratitude to perfidy? "But," said St. Castins, arguing the case with himself, "the good-natured Ouabi is but a savage, and he cannot be so scrupulous herein, as many of our good folks in Europe." This reason, which was no reason in fact, appeared very solid to the amorous Frenchman. He renewed his tender advances, and was surprised to meet with new refusals. "Stop! Celario," which was the savage name that was given to St. Castins; "Stop!" said Azakia to him; "the ſhivers of the rod which I have broken with Ouabi, have not yet been reduced to aſhes. A part remains still in his power, and another in mine. As long as they last, I am his, and cannot be thine." These words, spoken in a peremptory manner, quite disconcerted St. Castins. He dared not insist upon the matter farther, and fell into a melancholy reverie. Azakia was deeply affected by it. "What can I do?" said ſhe to him; "I cannot become thy companion, but by ceasing to be the companion of Ouabi; and I cannot quit Ouabi, without causing in him the same sorrow thou feelest in thyself. Answer me, has he deserved it?"—"No!" cried out Celario, "no! He deserves to be intirely preferred before me; but I must abandon his

dwelling. It is only by ceasing to see Azakia that I can cease to be ungrateful to Ouabi."

These words chilled with paleneſs the young savage's face: Her tears flowed almost at the same instant, and ſhe did not endeavour to conceal them. "Ah! ungratful Celario!" cried ſhe, with sobs, and preſsing his hands between her own; "is it true, ungrateful Celario! that thou hast a mind to quit those, to whom thou art more dear than the light of the bright star of the day? What have we done to thee, that thou ſhouldest leave us? Is any thing wanting to thee? Dost thou not see me continually by thy side, as the slave that wants but the beck to obey? Why wilt thou have Azakia die of grief? Thou canst not leave her, without taking with thee her soul: It is thine as her body is Ouabi's." The entrance of Ouabi stopped the answer of St. Castins. Azakia still continued weeping, without restraining herself, without hiding for a moment the cause. "Friend," said ſhe to the Huron, "thou still seest Celario; thou seest him, and thou mayest speak to and hear him; but he will soon disappear from before thine eyes; he is going to seek other friends." "Other friends!" cried the savage, almost as much alarmed as Azakia herself; "and what, dear Celario! what induces thee to tear thyself from our arms? Hast thou received here any injury, any damage? Answer me; thou knowest my authority in these parts. I swear to thee, by the great spirit, that thou ſhalt be satisfied, and revenged."

This question greatly embarraſsed St. Castins. He had no reasonable subject for complaint; and the true motive of his resolution ought to be absolutely unknown to Ouabi. There was a neceſsity of pretending some trivial and common reasons, which the good Ouabi found very ridiculous. "Let us speak of other things," added he; "to morrow I set out on an expedition against the Iro-

quois; and this evening I give to our warriors the customary feast. Partake of this amusement, dear Celario." "I am equally willing to partake of your dangers and labours," said St Castins, interrupting him; "I ſhall accompany you in this new expedition." "Thy strength would betray thy courage," replied the Huron chief; "it is no great matter to know how to face death; thou ſhouldst be able to deal death among the enemy; thou ſhouldst be able to pursue the enemy, if they are put to flight; and thou ſhouldst be able to fly thyself, if they be an over match. Such were at all times our warlike maxims. Think now, therefore, only of getting thyself cured, and taking care of this habitation during my absence, which I confide to thee." It was in vain for St Castins to make a reply. The warriors soon aſsemble, and the feast begins It is scarce over, when the troops march off, and St Castins remains more than ever exposed to the charms of Azakia.

It is certain that this young savage loved her guest; and loved him with a love purely ideal, without doubting that it was such a love. She even took a resolution, which others who loved as ſhe did, certainly would not have taken, which was to procure for St Castins the opportunity of obtaining from another, what herself had obstinately refused him. The charms of the rival ſhe gave herself, were well calculated to attract his regards. She was but eighteen years old, was very handsome, and which was not leſs neceſsary, was still a virgin. It has been before observed, that a maiden enjoys full liberty among the North American Indians. St Castins, encouraged by Azakia, had divers conferences with Zisma, which was the name of this young Huron lady, and in a few days he could read in her eyes that ſhe would be leſs severe than his friend. It is not known whether he profited of the discovery: At least it did not make him forget Azakia, who, on her side, seemed to have no inclination to be forgotten. St

Castins felt himself, notwithstanding all his interior struggles, more attracted towards her. An accident, which every where else might have contributed to unite them, had like to have separated them for ever.

They were informed by some runaways, who had made more speed than others, that Ouabi had fallen into an ambuscade of the Iroquois; that he had lost some of his party; and that he himself was left on the field of battle. This news filled St Castins with true sorrow. His generosity made him set aside all views of interest. He forgot that in losing a friend, he found himself rid of a rival. Besides the death of this rival might also occasion that of Azakia. Her life, from that moment, depended on the caprice of a dream. Such was the force of a superstitious custom, sacred from time immemorial among these people. If, in the space of forty days, a widow, who has lost her husband, sees and speaks to him twice successively in a dream, she infers from thence that he wants her in the region of souls, and nothing can dispense with her putting herself to death.

Azakia had resolved to obey this custom, if the double dream took place. She sincerely regretted Ouabi; and though St Castins gave her cause for other sorrows, if she was to die, the prevalency of the custom had the ascendant over inclination. It is not easy to express the inquietudes, the terrors, that tormented the lover of this beautiful and credulous Huron. Every night he fancied her a prey to those sinister visions; and every morning he accosted her with fear and trembling. At length he found her preparing a mortal draught: It was the juice of a root of the citron tree; a poison which, in that country, never fails of success. "Thou seest, dear Celario!" said Azakia to him, "thou seest the preparation for the long journey which Ouabi has ordered me to make." "Oh heavens!" said St Castins, interrupting her, "how can you believe

in a foolish dream, a frivolous and deceitful delusion?" "Stop Celario!" replied the Huron; "thou deceivest thyself. Ouabi appeared to me last night; he took me by the hand, and ordered me to follow him. The weight of my body opposed this order. Ouabi withdrew with a mournful countenance. I called him back, and the only answer he gave me, was to stretch out his arms to me, and he afterwards disappeared. He will return without doubt; dear Celario I must obey him! and after bewailing thy hard lot, I will swallow this draught, which will lull my body into the sleep of death; and then I will go and rejoin Ouabi in the abode of souls."

To be concluded in our next.

PROCEEDINGS IN PARLIAMENT.

Corn bill.

Never was a bill introduced into parliament, in a more pompous manner than that which forms the subject of our present discussion; and seldom, perhaps, has any bill passed into a law, which reflects less honour on those who prepared and brought it forward. Our readers are already in possession of the bill, as it was modelled before it was passed into a law, in the abstract of it which was given in the sixth volume of the Bee, p. 29. It remains only that we should give a cursory account of the steps that were taken, preparatory to the introduction of the bill, and the modifications it underwent in its progress through the House.

Administration avowed that they had had this bill in contemplation for some time past; and boasted that they had been at so much pains in their previous investigation of the subject, that they were prepared to bring in a bill, that should not be of a temporary and mutable nature; but that it should be calculated to supersede the necessity of future amendments, and ought, therefore, to be accounted a *permanent* corn bill. Men who have been accustomed to peruse treaties of *everlasting* peace and concord, will

not, perhaps, be surprised to see this *permanent* law become one of the least stable that was ever enacted by the British parliament: But to people of simple understanding, there seems to be something very absurd in all this.

The bill was mentioned during the last parliament, and a committee of privy council were ordered to investigate the subject, and to report; upon this they accordingly did report, and that report having been published, it was circulated throughout the nation during the recess of parliament, to prepare the minds of the people, in some measure, for the regulations that might be expected to flow from the principles there assumed.

It would exceed our limits to give a detailed account of all these principles; but *one*, which seems to have influenced the framers of the bill, through all its clauses, cannot with propriety be here overlooked. It was assumed as a fact, sufficiently demonstrated by the evidence produced, that Britain does not at present produce a sufficient quantity of corn to sustain its inhabitants; and from this fact they inferred, as an undeniable axiom, that Britain never can hope to be able to produce enough to sustain its inhabitants, unless they should fall considerably short of their present numbers. And as it is hoped that it may be possible, in spite of foreign wars, multiplied colonies, plans for plundering distant nations, or other motives for emigrations, equally powerful, that may at a future period obtain the sanction of government, that our population may not materially decrease, it hence follows, as an undeniable consequence, that in order to feed our people, it will be indispensibly necessary to import corn from foreign parts in one way or another. But as these gentlemen also found, that all the countries in Europe were nearly in the same situation with ourselves, in respect to provisions, and would have little or nothing to spare for us, they saw no other possible resource than to apply to America for aid, on whose bounty alone, we must in future depend for our daily bread. On this reasoning as a basis, the important business of regulating the imports and exports of corn was founded.

In a matter of so much importance, as that of providing food for a whole people, it is not fit that the nation should blindly adopt the opinion of any set of men whatever; far less the opinions of men, who, from their rank

in life, have no opportunity of examining matters of this kind with their own eyes, and who, from the stations in government they occupy, must be supposed to be under the fascinating influence of artful men, who, with a view to promote their own emolument, may find a temptation to represent facts in such a light, as may best suit their purpose. Without derogating, therefore, from the abilities of these gentlemen, or attributing to them any sinister motives, for giving the report they gave, we may freely investigate their opinion; and from the facts that have been assigned by them, examine how far it is properly founded.

The only fact they have alleged as a foundation for these momentous conclusions is, that Britain does not at present produce food enough for its inhabitants, *communibus annis*. Now, without stopping to inquire if this fact be sufficiently authenticated, it requires but a very small degree of knowledge in rural œconomics, to perceive that no such inference can be drawn from it, although it were true; and a very slender knowledge of history will be sufficient to prove its fallaciousness from experience. The following plain fact, that can be sufficiently authenticated by thousands of witnesses now alive, will clearly prove, that though a nation should not at present be capable of maintaining one hundredth part of its people, by its own produce, yet, in a very few years, by judicious management, it may be possible to produce enough for all its own people, and much to spare to assist others who have occasion for it. The fact is this:

Not a great many years ago, many hundreds of acres of ground, in the neighbourhood of the town of Aberdeen in Scotland, were in such a deplorable state of barrenness, that they could not have been let at the rate of one shilling an acre. While in this state, the produce of an hundred acres could scarcely have been sufficient to sustain one person for a year. The same land has been so much improved of late, as now to yield a rent at the rate of from three to six pounds Sterling an acre *. It was formerly a barren waste only, consisting of stones and bogs, with scarce a pile of grass upon it. It now carries the most luxuriant crops of corn; so that, on many occasions, the produce of one acre, would be sufficient to sustain

* Observe, it is the Scots acre that is meant, 4 of which are nearly equal to 5 English, and neither tithes nor poor's rates are paid out of it.

two persons for a whole year. In this case, therefore, those fields, which at one period would have required a hundred acres to subsist one person, could now subsist two hundred persons abundantly. This is a fact directly in point, and clearly proves the futility of the reasoning that has been here adopted.

It does not indeed seem that the gentlemen of the committee have reasoned with great consistency, even upon their own principles, when they look towards America, as the only poſsible preservative for the people of this country. If they had reasoned justly, they ſhould first have ascertained what is the present produce of that country, and how much of it can be spared; now if it ſhould, upon this investigation, have appeared, that their spare produce did not exceed what would be sufficient to maintain 100,000 persons for a year, (and make this more or leſs at pleasure, it alters not the case,) it would follow, that if ever the population of America ſhall increase to 100,000 more than at present, the spare produce would all be wanted for themselves; and that if it ſhould increase to 200,000 beyond its present population, it would then also fall ſhort of food for its own people, and could of course spare nothing for Europe. What a deplorable state ſhould we then be all in! War would then be a humane exercise,— and we ſhould be reduced to the neceſsity of cutting each others throats, out of charity and brotherly love. Was it in this manner that the Austrians, Turks, and Ruſsians reasoned? If so, we can no longer accuse them of barbarism.

It is probable these gentlemen did not reason thus:— Poſsibly they concluded, that though America did not at present produce much more than enough for its own people; yet it still was capable of improvement, and might be made to produce more. All this is well;— but why ſhould America be the only country capable of improvement? It is wonderful to see that men of talents in other respects, ſhould suffer themselves so easily to become the dupes of their own prejudices, or the culleys of artful prompters.

Not only may ground be so much meliorated by human industry, as to sustain many more than it can at present support; but, what will appear more singular, when that industry is withdrawn, it will revert to its former sterility,

and become incapable of sustaining a population, greatly inferior to that for which it formerly produced abundance and to spare. We know for certain, that Spain, about three hundred years ago, contained not leſs than twenty-five millions of people, who were abundantly supplied with food from the produce of their own fields. At present, eight millions of people are often reduced to the danger of starving for want of food. How absurd then is it to reason from the present state of the produce of any country, to its poſsible future produce! By injudicious fiscal regulations, the present produce may be diminiſhed to an astoniſhing degree;—by a wise and judicious policy, it may be augmented beyond the power of calculation.—Let us no longer then be amused with such chimerical reasoning, nor ſhut our eyes against the clearest light. Our industry has been, in too many cases, repreſsed by laws grounded on such absurd reasoning.—Let us expose its futility!—Let us examine, with the spirit of men endowed with rational powers, the tendency of every fiscal regulation, that is to be obligatory upon us. Where their tendency is pernicious,—let that baneful tendency be exposed, that thus a check may be given to the empire of folly, and the miserable consequences that it ingenders may be diminiſhed.

From the facts above stated, without having recourse to many others that might easily be adduced, we are authorised to pronounce, without hesitation, that the inference drawn by the committee of privy council, from the single fact on which the whole was grounded, is totally erroneous; and that, though the present produce of Britain, ſhould fall far ſhort of what is neceſsary to sustain its whole inhabitants, it might still be capable of rearing abundance to supply a much greater number of people, ſhould it ever become neceſsary to do so. As well might I say, that a farmer, who rents a thousand acres of rich pasture-land, on the banks of the Severn, but who does not find it his interest to rear a single acre of corn, but is obliged to purchase what he wants for the subsistence of his family from another quarter, could not, if it were neceſsary, find subsistence from his own farm, in corn, as well as other articles? One would imagine, that such a mode of reasoning was only calculated for the meridian of

those times, when decrees were thought necefsary to compel merchants to bring so many ounces of bullion into the country, for every decker of hides, or pack of wool; or when the king, out of the abundance of his *wisdom*, and provident care for the welfare of his poor people, thought it necefsary to regulate the price of oxen and fheep, of pigs, turkies, and capons, because they could not judge of such mighty matters themselves.

TO CORRESPONDENTS.

The communication respecting Mr Thomson, the author of the Seasons, is received, and fhall appear very soon.

The Editor is under great obligations to a very respectable correspondent for *the Will*, and some other pieces, which fhall be attended to with all pofsible care.

Though the Editor has some doubts if the correspondent who signs *J. C. B-----mm* [the other letters are too indistinctly written to be read] has ever read the Bee, he has no other objection to the printing it, but that he is afraid his readers would object to it. He will make the best use he can of the advices this correspondent is so obliging as to offer.

B. C. Is respectfully informed that his letter has been received, and that, agreeable to his request, the papers he wifhes for, will be left at the Bee Office to be delivered to his order.

The competition piece, with the motto, "*Vale! longum vale!*" is received, and fhall be duly attended to.

The valuable communication from a correspondent at Gottenburgh, is received, and will appear at a convenient time.

The ingenious correspondent who complains of some of his pieces being sent to the Bee *without* his permifsion, and wifhes his signature to be supprefsed, may be afsured that his request fhall be punctually complied with. When his time permits, the Editor will be glad to hear farther from him.

It will give the Editor much pleasure to see the gentleman who favoured him with some *Lines*, &c. that he desires may not be otherwise noticed. The continuation of them will be very acceptable.

The remarks on Arbitrations are received, and fhall appear as soon as pofsible. It is no small recommendation to our mode of publication, that a difference of opinion, in matters of this kind, only gives room for a more liberal discufsion, and fairer elucidation of the subject.

The *Phoenix-hunter* has improved very much by the gentle hint that was given him. Could writers of verses be sensible of the difference that a due degree of attention makes on their compositions, they never would send them off too hastily.

The Editor is much obliged to *J. T.* for his flattering letter. He will see that seamen are not entirely overlooked. Any thing that can contribute to the preservation of that useful body of men, will be thankfully received. The substance of his letter fhall have a place as soon as pofsible.